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you must not go near her. She will be unhappy because of you, and will not be able to eat. Next day she will climb a tree and call out to all the men to find you and fight you, because you have scorned her. She will say: 'Why does he run away from me, I want him.' Then she will want you so much that she will go to your hut. (This is a grave breach of etiquette.) Her brother will be very angry, and will come to you and ask why you have done this to his sister. Then you will tell him it is because he seduced your sister.

This magic must be taught to no one except the possessor's sister's son.

I could never learn of any medicine to be used by a woman for taking revenge on a man who had abandoned her. It was noteworthy that, although some of the magic connected with love-making was known to and used by women, the great majority of my informants on this subject were men, the women seeming neither to know nor to care so much about this means of attracting a partner as the men did. Perhaps they feel more sure of the efficacy of their own personal charms. However that may be, it is certain that lovers are not lacking to any woman who wants them.

A woman desiring sexual intercourse with a man who does not make advances to her will, when opportunity arises, lie down in his presence with her legs apart, a position otherwise regarded as indecent. The word *payan* means to adopt it deliberately for this purpose. If a women exposes her genitals, even unwittingly, as in sleep, the situation is liable to be taken advantage of by any man whose passions may thereby be aroused. Both types of incident figure frequently in my collection of tales, as well as in village gossip. The proper behaviour for a woman is to sit or lie with her legs stretched out in front of her, keeping them close together. This is still the rule, although every adult now wears a loin-cloth. A young man once brought his little son, aged about three, to play on my verandah. The child sat down with his legs straight out, and another man immediately began to laugh. When I asked what the joke was, he said that the baby was sitting down like a girl.

SEXUAL INTERCOURSE

The people say there was a time when they had no knowledge of the sexual act, but men copulated with women at their armpits, and it was thought that the female genitalia were intended to provide them with lime in which to dip their areca-nut. The proper way to do it was taught first to the people of Tsiraun (Nissan), by

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833 773 a man named in different versions Uskawu and Manatchire, who came from a long distance on a raft. One version of the story continues as follows:

833 773 539 The people of Tsiraun took him and made him sit down on the front verandah of their chief's house. They gave him betel-pepper, and skinned an areca-nut for him. Then they brought a woman, and made her lie down, and told her to open her legs, so that he could dip his areca-nut into her lime-pot. But Uskawu said to them: 'You give her to me presently, by and by I will chew betel at night.' He was ashamed because of the woman's genitals. Then Uskawu took some real lime, and chewed, and spat out, and the men of Tsiraun thought he was throwing up blood.

Night came, and Uskawu copulated with the woman. The men of Tsiraun cried out: 'Oh look, the man has broken our carved lime-pot.' Then the woman became pregnant, and the child grew large inside her. The woman felt it, and cried. The men of Tsiraun wanted to get a knife and cut her belly. But Uskawu held her fast, and said: 'Leave her alone, I will look after her.' The woman felt the child. Then Uskawu took a piece of wood, a short thick piece, and the woman sat down on it. Then he held the woman, and she gave birth to the child.

The child cried, and all the people said: 'What are we to do now?' Uskawu said: 'You leave us alone. The child is mine. By and by his mother will give him milk.' They asked him about the child's food. He went to get some food and prepared it for the woman to make her strong. She ate some and gave some to the child.

That is how men learned to copulate at the pudenda, before this they only did it at the armpit.

833 773 The story of the man who thought his wife's genitalia to be a sore, and had to be taught how to copulate, which is the origin-myth current in New Ireland (Powdermaker, p. 242), is known in North Bougainville, but is told of an individual.

833 Coitus usually takes place in one of two positions. In the hut, the woman lies on the plank-bed on her back, with the man over her. The women say that men sometimes lie so heavily on them [845] that they cry out. If she is known to be pregnant, he tries to keep his weight off her; failure to do so is supposed to result in the birth [362] of twins (see p. 164). It is difficult for a couple to secure privacy for their embraces, because there are nearly always several other people occupying the hut, which is not provided with partitions. [839] They will wait till everybody else is asleep, but it is a favourite trick to pretend to be asleep and watch them. Or they will go to

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the bush. Here it is not always convenient to lie down, so a standing position is adopted, the man behind the woman who bends her body forward. I have two drawings, both done by young men, showing couples in this position, and on one occasion when I observed children playing at copulation it was done thus.

The bush is the favourite place for love-making. The taro garden is frequently chosen by husband and wife; clandestine lovers prefer the uncleared bush. This preference is the basis of some of the stock insults current among these people. A person of either sex who is angry with a woman will say to her: '*Wanits i ratsu.*' 'You copulate in the bush', or '*Giug i ratsu.*' 'You conceive in the bush.' (These are indicatives, not imperatives.)[1]

As far as I know, there are no periods of special licence, nor is there any occasion on which extra-marital intercourse is either enjoined or sanctioned with ritual significance, unless we include the punishment of a woman in this manner for breaking taboos connected with the boys' puberty rites (see Chap. VI).

Sexual abstinence is imposed upon certain individuals under special circumstances, but I do not know of any time when the prohibition is general. A woman must refrain from intercourse for some time after the birth of a child. The young men who act as sponsors (*amro*) to the adolescent boys wearing the *upi* must remain continent during certain stages of the puberty rites. Abstinence during the previous night is essential if a man wishes to succeed in bonito fishing, but there are 'medicines' whereby the result of breaking this taboo may be circumvented.

PROSTITUTION

I learned of nothing that could be described as prostitution occurring among these people, as is perhaps to be expected in a community where a partner can be obtained without difficulty. Presents of tobacco, betel, &c., will sometimes pass between lovers, but these are signs of preference, not payment for services rendered. In most villages there are some women who are known to be liberal with their favours, usually these are young wives whose husbands are away working as indentured labourers.

[1] Other stock insults are concerned with incestuous relationships and with faeces, just as in other parts of Melanesia. Typical examples are '*No en sas a tin a tfinamen!*' 'Go eat your mother's faeces!' '*Tetop tfinan!*' 'Copulate with your mother!'

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years' hard work, but enjoy the enhanced reputation which such generosity (although almost involuntary) accords to them.

(*c*) *Dreams having a definite sexual element.*

The dreams included under this head are confined to those in which the sexual element is clearly expressed in the manifest content. I have made no attempt to deal with the sexual life as illustrated by the 'latent content' of the dreams in this collection, not being qualified to do so.

As regards 'manifest content', then, this collection provides eighteen dreams which can be regarded as sexual. It will be noted that the number is less than half that of the dreams concerned with death and the *urar*, a proportion which seems to be significant even in so small a collection.

The sexual act, either performed or solicited, figures in six of these dreams, three being dreams of men and three of women. In each case the individual of the opposite sex figures as the aggressor, the request being either refused or acceded to after much persuasion. This pretence seems to be a form of self-justification to which the natives have recourse also in their waking life, for I was struck by the fact that in every dispute over, or discussion upon, sexual relations which came under my notice, the other party was represented as urging and the speaker as holding back, an allegation which was always denied by the accused. Only one of these dreams deals with a married couple, in the others the relations are illicit. One of them is an 'incest' dream (No. 5, p. 563).

Of the other dreams in this class, mention may be made of one which occurred to the husband of the woman who was the cause of the trouble discussed on p. 119 by being accused of carrying on intrigues with three lovers at once. The dream took place at a time when her behaviour was the subject of general comment in the village. Its implications are obvious:

No. 33. Tchiriv (young adult male).

I dreamed a man whom I did not know hid Tarubi in the bush and covered her up with leaves. I went to look for her. Tahol and Takon asked me: 'Where is your wife?' I said: 'I don't know.' Then I found a snake, and that woke me up. This is a bad dream.

Comments by the recorder. It is usual for illicit relationships to be carried on in the bush. Tarubi is the dreamer's wife, Tahol and Takon are the two wives of a man in whose hut Tchiriv and Tarubi were living at the time.